

M 2269
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New York City

MR. NYLAND: Questions.

Paul [Winberg?]: Mr. Nyland?

MR. NYLAND: Yah.

Paul: Mr. Nyland, in my Work attempts I try to do as much as what is said here as I can, but it's very confusing to me. There's a phrase that's used many times, "to try to have something present to myself," to have something observe. The concept seems clear enough, but the method I guess is what I don't feel sure about. Is there a particular something I can do that's the best way to have something present? Is there a mental exercise or anything?

MR. NYLAND: You say you understand the concept.

Paul: Yes.

MR. NYLAND: That if it is actually functioning, you can describe what is taking place.

Paul: Yes.

MR. NYLAND: So that you are familiar with a function that stays in the mind, which is different from the other functions of the mind as they continue to go on. You realize that it is possible that the mind has several compartments which can function by themselves without any particular interference with each other. You can experience even the fact that your mind is formulating with your forehead and at the same weighing with the back of your head. You will also notice for yourself that when the mind is functioning and there are noises around that you receive in a certain part of the brain, and when you have your eyes open that you get images which are also received in the brain. So it is nothing unusual to consider the mind as a whole like a department store in which there are different departments all being active without any particular relation to each other.

That's clear, isn't it?

Paul: Yes sir.

MR. NYLAND: Now can you imagine that one such department has a very special function to fulfill?

Paul: I can imagine it, but I can't make contact with it.

MR. NYLAND: No, the question is that that what has to start functioning has not been used for a long time and is quite rusty, or even it may be infantile because it has not been developed sufficiently. So you have to look at it as something that is like an embryo which has to start growing and for which you want to apply food.

Can you imagine that in your feeling and your thought you try to prepare that kind of a food for that purpose? This is all logical, isn't it? You can then say that if I have a wish for wanting to create something, then I can expect that if I have the continuation of that wish that there is food supplied for the creation of that new entity that I would like to make. You can follow that?

Paul: Yes.

MR. NYLAND: Now when you sit in a chair and you close your eyes, and eliminate as much as possible the different ordinary sense organs: your hearing, you don't want to hear, or there's very little noise around you; or your eyes you keep closed. There is still something in yourself that recognizes the existence of yourself as you are. Can you see that?

Paul: Yes.

MR. NYLAND: Because it's obvious that if you move an arm or any kind of a part of your body. . . your ordinary mind will tell you that you are alive. Also the fact of your body existing, you can check if you want to touch your knee or you pinch yourself, that that what is there as a body exists.

Now, is it possible at the time when you have your eyes closed and you are not using your eyes to see yourself, that there is some function in your brain which becomes aware of the existence of yourself?

Paul: I believe it's possible, yes.

MR. NYLAND: No, no. Can you actually experience it?

Paul: It would have to be an awareness different than others that I-

MR. NYLAND: No, simply to conceive it as an awareness of something that has a knowledge of you existing, without the use of any of the sense organs for it. So without as I say pinching yourself, without even seeing your knee when you open your eyes, without doing— simply the fact that you exist as a body; noticing, if you like, that you are breathing or that there are muscles in your body, or that you can make movements with certain parts of the body. The fact then remains for you that there is something that registers that particular fact of existence.

Paul: Yes.

MR. NYLAND: Now, if that fact of existing is made so that it is pure and that nothing is attached to it, so that it then could become Objective – can you imagine that?

Paul: Yeah, that's the hard part –

MR. NYLAND: No, the hard part is not at all that; the hard part is to continue with it. The hard part is that there is an interference on the part of the mind that wants to take over. But it is quite possible that a certain time, there is a chance that there is that kind of an awareness which gives you that kind of knowledge.

I'm afraid you have to try that several times. Not only when you are sitting, but also when you are walking. That there is something there that is a little unknown to you but starts to function and remains aware of the existence of yourself so that at each time, at such a time you could say "I exist because I'm walking." Do you see that?

Paul: Yes.

MR. NYLAND: Now can you add to that the question of accepting yourself as you exist, without at that time in your ordinary mind, not to have any wish for changing it and accepting it the way it is, without any criticism or without even any descriptions.

Paul: That's very helpful.

MR. NYLAND: Yah. That is a requirement that of course has to be developed, because we don't do that with the ordinary mind. But you keep your ordinary mind simply at a very low level of activity, and next to it you try to get something that starts to function as we say, in an Objective sense. So that there are two functions going on, and we say simply one is unconscious – our ordinary existence and our ordinary reactions – and the other is just the kind of awareness which gives me a fact to myself that I happen to be alive. And keep that – keep on trying to see that you

have those two separate functions going on. They must go on at the same time, but in order to give a chance for that what we call Objective function, you must reduce the energy that goes into the unconscious one to a minimum. Otherwise, one will interfere too much with the other. You see that now?

Paul: Yes, thank you.

MR. NYLAND: All right. I hope that will clarify it. Because it is very simple and there is no special hullaballo about it. You just happen to be walking on the street, and there is an indication of something that says, "Yes, I'm alive because I'm walking." And no more, and no further considerations. All right?

Paul: Yes sir.

MR. NYLAND: Okay.

Lee [...]: Mr. Nyland?

MR. NYLAND: Yah?

Lee: Lee [...]

MR. NYLAND: Lee? Yes, how's Texas?

Lee: Very hot.

MR. NYLAND: Yah, it's good you are here.

Lee: Well, I would like to ask something about the draining and sensing exercise. I have been trying to practice this in Texas, and I feel like it's helping to clean something out of my system that used to be there, maybe, and especially a great deal of fear.

MR. NYLAND: A great deal of what?

Lee: Fear.

MR. NYLAND: Fear?

Lee: Yes, sir.

MR. NYLAND: Can you drain that out?

Lee: I think when I have drained, that the fear is not there. I don't know what's happened to it.

MR. NYLAND: How does it start?

Lee: It starts like a level at the top of my head --

MR. NYLAND: No, no. How does the fear start?

Lee: The fear?

MR. NYLAND: Yes.

Lee: Well, it's usually at night, and. . . I don't know what happens, but it's just little sounds. Like at home it was dogs barking or something strange running along the roof, or fear of something from outside of the window.

MR. NYLAND: Will you get scared?

Lee: Very.

MR. NYLAND: Have you always had this?

Lee: Yes sir.

MR. NYLAND: I see. Have you ever talked about this to other people?

Lee: Uh, some things.

MR. NYLAND: And what do they say?

Lee: They kind of laugh—

MR. NYLAND: Not very good for you. . . when they say that, that they laugh at you. Because it's quite real for you, isn't it?

Lee: Yes.

MR. NYLAND: Can you make certain things by yourself which create a fear in you?

Lee: It's possible that I could, yes.

MR. NYLAND: It would be helpful if you could find something that is also fearful, or that you are the cause of it. When it is something that is unknown, and you go into an unknown or dark room, let's say, you enter into that — can you find out what actually happens to you when you then become fearful?

Lee: I become afraid of the possibility of my own death.

MR. NYLAND: Yah, that of course is something that will end, or I mean fear will end up in that; it is really not the cause of it. It is caused by the unknown with which you are not familiar. And because of that, you are afraid that if you continue to be exposed to it, that something dangerous will happen to you.

Lee: Yes.

MR. NYLAND: Then, of course it takes on the form that perhaps you might die. If you now have something that is already fearful for you and you know about it, can you enter into a dark room without turning on any lights, to see if you can go one or two steps into that room. Stand still. See if at that time you are fearful about the room. Have a flashlight in your hand and light it up. Come to yourself, seeing that there is nothing to be afraid of. Turn your flashlight off again. Take another couple of steps. Do the same thing. Can you do that?

Lee: Yes.

MR. NYLAND: Is it fearful for you when there is rain on the roof?

Lee: Not so much then.

MR. NYLAND: Is it fearful when the wind is blowing and it creaks?

Lee: Oh, the wind is not that fearful.

MR. NYLAND: Okay, so you have no fear for your life at that time.

Lee: No.

MR. NYLAND: Have you ever been threatened by the presence of someone else?

Lee: Not physically.

MR. NYLAND: That's what I mean, not physically. Have you ever had thoughts about yourself that create that kind of a fear in connection with losing your life?

Lee: The only thing I could say about that is that at times before I've reached points where I felt

like I could scream even if anyone would touch me.

MR. NYLAND: Has it ever happened that they touched you?

Lee: Perhaps once, but only in a dream.

MR. NYLAND: Can you simulate that when you have that kind of condition, that it is as if someone is touching you – can you scream at that time?

Lee: I think I could scream.

MR. NYLAND: You have to learn to create a world for you in which this fear can take place without becoming fearful for you. That certain events can take place which caused originally fear, which now you create and knowing that there is no fear connected with it. You understand what I mean? You understand what to do?

Lee: Yes.

MR. NYLAND: Okay. Let me know next time. Because you can overcome it. There is no reason to have any further fear about fear.

Lee: Thank you.

Q [female]: Mr. Nyland?

MR. NYLAND: Yes?

Q: It's []. I have a question about envy.

MR. NYLAND: About what?

Q: About envy, and how to get rid of it. Because I find that it blocks me from feeling good about some of the people I live with, and about Working on myself –

MR. NYLAND: What was the word you used?

Q: Envy, e-n-v-y –

MR. NYLAND: Envy!

Q: Yes.

MR. NYLAND: Oh, jealousy? Yah. And it bothers you?

Q: It bothers me a lot.

MR. NYLAND: What are you envious about?

Q: About [unintelligible]

MR. NYLAND: Yah, I think it's quite right to envious. It's not very pleasant, but I think it's quite right to have it. The question is always, what is the cause of that envy in you, and if it's a condition outside about which you are envious, can you make it, or are there obstacles in you?

Q: Do you mean can I make that condition my own?

MR. NYLAND: Yes, you are anxious, let's say, about the happiness of someone else. And that means that you don't have enough happiness for yourself; you would like a little more of it. Can you make it? You see, the question is that you take away that consideration of envy, which I consider negative, and change it into a positive attitude of creation of something for yourself which in this case could make you happy. One stares oneself blind many times under conditions which are negative, and instead of giving that too much energy, too much attention, it is better to

compensate for it by the creation of something that can become positive for you in the expenditure of the energy for that purpose.

So that is why I say, if someone is happy and you are not and you are envious, you can start to think about what is it that would make me happy so that I don't have to be envious. And this would apply to almost any kind of a condition about which you are envious. It may not always be within your means to create happiness, not right away, but you could be positive in a wish. You may be envious about someone living in a nice house with wall-to-wall carpets on the floor, and you may not be able to afford that, and envious about such people who can spend the money. But you look at yourself to see what you have that is positive for you, and then try if you can to be satisfied with that. All the time, realizing that there are certain things which of course you would like, but compensating for it by the consideration of what you already have, about which you could have a positive attitude of being glad you possess it.

If you cannot do that, your life would be extremely empty, and I doubt very much that it is.

Q: Yes sir.

MR. NYLAND: You understand what I mean.

Q: Yes I do.

MR. NYLAND: Change your attitude. It is not so difficult. The difficulty then is that you have to maintain it. Because as soon as any kind of an influence comes on you that would cause you to become envious, of course you are already caught in that, and you go over into it partly because you always have done it or have done it many times, or also because you are quite unconscious, as by allowing certain things to influence you. The attitude which becomes positive is to guard against such influences, and to become busy in that what you really wish for yourself, as I say, positivity, of a positive kind of the creation of something that is within your means. The consideration of that what you can do has nothing to do with someone else who can do something else. I remain, regarding myself, the person who wishes to do whatever is within my means, and I will allow that what I cannot as yet do to be considered as a whole, so that afterwards maybe I

will be able to do more than what I can do now. All of that remains the positive attitude towards acceptance of my life.

Q: Thank you.

MR. NYLAND: Make a list of the many things that are very fortunate for you. Will you?

Q: Yes, I will.

MR. NYLAND: All right.

Paul Winter: Mr. Nyland?

MR. NYLAND: Yah.

Paul Winter: Paul Winter. . .

MR. NYLAND: Yah.

Paul: For a long time, I've been coming to meetings, and I've heard many descriptions of unsuccessful Work attempts. But never yet heard one successful attempt. And I've begun to wonder if it's possible to describe in words a successful Work attempt, and if it is, I would find it very helpful if someone who has had one could describe it in their own words.

MR. NYLAND: The best way, of course, is to describe it yourself for something that you have experienced.

Paul: Well, I feel almost bloated by theories and words, and the frustration of not being able to know if it's –

MR. NYLAND: But why are you now dependent on someone else to tell you in their words

where does it lead? Why can't you for yourself make the attempt of making it exist for you?

Paul: Well I have, and I do every morning. And I can't seem to know what it is exactly that I'm looking for?

MR. NYLAND: Good. That's another question, which is much more clear, because then it makes it depending on what you wish to know, not because someone else already knows it and tells you about it.

Paul: I guess I'm wondering what kinds of experiences – uh, you two weeks ago suggested that someone could make a scrapbook of their essential experiences. And I'm very curious to know an example of such an essential experience. Because I feel that –

MR. NYLAND: When you do it for yourself, what would be essential for you, compared to a certain form in which you put energy, when does it become essential as an expression. Take very simple activities on the part of yourself, and many times I say use your voice for that purpose, because it is quite useful. Can you make your voice sound superficial, and gradually make it deeper? Or, more essential? And can you make it so that you almost cannot use your voice, but still there is quite a bit of energy that wishes to be expressed and it cannot find an expression.

Can you go up and down the scale of that emotional quality of your voice? It would be – if you can, it would be for you, it would give you a certain result of the flexibility of the expenditure of energy in different directions. And then you can also see that it could be to some extent under your control.

Now, if I wish to talk essentially, I have to be very careful that I don't allow myself to talk superficially. If I wish to Work on myself, I have to be careful that at that time I am not unconscious in all respects hundred percent. So when I want to make an attempt to see what is the meaning of Awareness, I have to do that at the expense of giving energy in the direction of unconsciousness. Now the result of that kind of attempt and having then an Awareness, is that I come to a realization of myself existing as I am and the acceptance of that. What does that mean for you?

It means that I have a very definite impression of myself existing without having any desire

to criticize it or to describe it or to change it. That is really the definition of Objectivity: that I can see facts for whatever they are without having any wish of interpreting them or justifying them. I do certain things, and I say "Yes, that is good for the purpose I am doing that for." I find myself in the presence of some people, and I talk to them. And I find in my voice as I listen to it, that it perhaps is not as well expressed as I would be able or think I am able; in any event, at that time, I don't really fulfill that kind of an Aim. So, if I find myself seeing certain things in a little superficial manner, and I would like to make it a little more essential, then I was not, you might say, present to that particular kind of attempt, and I didn't direct it and just let it go, and it was quite unconscious.

Now I try to make it conscious for myself by repeating exactly the same thing, but this time with an intention of introducing a different way of saying it – I say, like the change between superficiality and essentiality, so that then what I am saying is intentionally of a certain kind of an essential level. Try to live for a day in that kind of a way with yourself, catching yourself all the time the way you are talking, whatever you are doing, and do it again – but this time intentionally, as ordered from yourself to introduce something that was not there before. You will see that the result for yourself is really two-fold. One is a recognition of an attempt you make, which usually you don't do when you are unconscious. The second is that it gives you definite information about the behavior forms of yourself, and in that sense it adds to the knowledge, totally, of that what you are.

These are two results that come about when one makes an attempt to be awake.

Paul: So. . . self-remembering in that way would be a Work attempt or an observation?

MR. NYLAND: It would become a Work attempt when this question of self-remembering is also satisfying the requirement of Impartiality and the requirement of Simultaneity. With Impartiality, I mean that I exclude my like and dislike and any influence from my emotional or feeling center. When I say Simultaneity, I exclude any possible of my mind entering into a description or justification or association of other facts. So I create in that way, if I satisfy these three requirements, a very pure state of a fact being received by me which will give me, in that sense, absolute knowledge about myself. You see that?

Paul: Yes.

MR. NYLAND: Because if you see that well, you must see that in your ordinary subjective living, you don't do it. Every time you say certain things, there is perhaps an indication that you could have done better, or should not have said what you did do, or that you have some form of criticism about yourself, or a form of uneasiness, or that in saying it produced an association with that what you already had said, or that while you are saying certain things there are many [thoughts] that mixed with it, when you look at a person and are reminded of how that person is, and therefore that what is the attention which you put into what you are saying is not hundred percent pure.

You see that, Paul?

Paul: Yes, I do.

MR. NYLAND: Try to think about that, because it's important that you start to realize that what we wish as a result of Work on oneself is a purification of knowledge, and a knowledge of the real Self. By the real Self, we mean that what is my Self, essentially essence: that what cannot be changed and what always is the same and never would change in any form whatsoever. And therefore I must say that what I am looking for is my life. Because that's the only concept that I know about, or the only entity that could really answer to that kind of requirement of existing in every way – always, wherever, eternally, whatever it is, and it's not changeable.

In that way I Work. I hope you see it.

Paul: Yes, thank you.

MR. NYLAND: All right.

John [Osher?]: Mr. Nyland?

MR. NYLAND: Yah.

John: It's John [Osher?].

MR. NYLAND: Yes, John.

John: I have a question of having a need to understand the fine point between accepting myself and going against tendencies [unintelligible].

MR. NYLAND: Yah? What is it?

John: That's the question. It's really that I don't have enough understanding of it during my daily life to know what to do.

MR. NYLAND: Well, make it a little clearer.

John: Well, lately I've been more or less accepting myself as I am. And I found that I've been more or less slouching a lot; it's kind of I've been really lazy-faced and not desiring to certain things –

MR. NYLAND: That's not very Impartial, is it John?

John: What's that?

MR. NYLAND: That's not very Impartial. You're slouching, you're lazy, you don't like to do what you should do, etcetera, etcetera. All of that is an opinion you have about yourself, so there is no acceptance at all. All there is is a seeing or a noticing of that what you are, and a description of yourself. It's not Work.

John: Oh, I understand that.

MR. NYLAND: Okay.

John: I haven't been doing anything about it, though; I've been feeling like that and just letting it go on, and trying to Work at times, I've been able to –

MR. NYLAND: No, how can you Work? It's obvious where you should start. If you are lazy in ordinary life, most likely you are lazy in any attempts you make when you wish to Work.

John: Well, I don't think I've been quite as lazy as I've made out to be –

(group laughter)

John: I've been more or less affected by a state of laziness; I've been carrying on and I haven't let things go, but I just regard a lot of this as a feeling of non-desire to do things.

MR. NYLAND: Okay. Now we can simply separate certain states of yourself during the day in, at times you wish to Work a little bit, and at times you don't wish to Work. All right? Can you talk about the times you want to Work?

John: Well, at time I want to Work, I just more or less let everything go, and just try and Work.

MR. NYLAND: Okay, but, you let it go and now you Work. Now what you do?

John: I just try and walk, or –

MR. NYLAND: When you want to Work, what is the result that might satisfy Paul there? If you could make a positive statement about what is the result of Work.

John: Well I didn't have a very good attempt today –

MR. NYLAND: Well, yesterday? Make it ten years ago.

John: I have a state of being, of the moment, of just pure existence with my being, existing in life,

impartially. . .I am.

MR. NYLAND: Good. Now, what will you do with it? You are for one moment conscious, let's say. Accepting the fact of your existence as it is. Now what you do with it? How long does it last?

John: Well, it seems timeless or a blessing, probably just a second or something.

MR. NYLAND: Good. When do you find out that it is not there anymore?

John: Soon as I start feeling proud of that.

MR. NYLAND: Yah, probably. Then, do you want to Work again?

John: I think I usually do. I usually try again right then.

MR. NYLAND: If you're honest, how many times do you stop and go with Work? Work and not Work, Work and not Work.

John: Well, after an experience like that, maybe five or six times. . .

MR. NYLAND: And then your energies have run out?

John: I don't know if it's so much the energy has run out, but my personality has more or less taken over the situation, and –

MR. NYLAND: When does it come back again, the desire to Work?

John: It's usually any time that I've let go of part of myself, whenever there's an opening of sort.

MR. NYLAND: But let's take an ordinary, normal day. And you start, let's say, in the morning, whenever. And then you Work a little. And how many hours afterward are you –

John: It usually comes back at a time I'm reminded of myself. . .

MR. NYLAND: But I would like to know, how often is that during the day?

John: Oh, maybe fifteen times.

MR. NYLAND: During the whole day?

John: Yes.

MR. NYLAND: Do you think that's a very good measure for yourself? Are you satisfied with it?

John: I think, if the depth of the experience is enough, could satisfy. . . I think that, uh—

MR. NYLAND: You think that you could do more? Or are you proud already that you are doing fifteen times?

John: No, I'm not proud at all.

MR. NYLAND: Not yet. Would you like to make it twenty?

John: Well, I'd rather have fifteen and deeper than just twenty that just—

MR. NYLAND: When you start tomorrow morning, will you make it deeper?

John: I'd certainly try.

MR. NYLAND: Yes, but it has to be a promise to yourself. Has to be a promise to yourself, really, not even to the group here. Or surely not to me. You have to wish it. Then maybe you will do it. Then, of course you will find out how difficult it is. But there has to be that kind of a desire, and naturally it has to be based on the fact that you know what you are, you have to grow up and

become different as a man.

John: I have trouble bringing such thoughts into my heart, is the problem.

MR. NYLAND: Why? Do you really feel that you are in need of it?

John: Of Work?

MR. NYLAND: Yah. Are you satisfied with the way you are?

John: Of course not.

MR. NYLAND: Well, okay, but how much are you dissatisfied? When you say quite, almost glibly, "of course not," it really means it is there that you have an intention of wanting to do something about it. But then, is that represented by the fifteen attempts?

John: No.

MR. NYLAND: Or the fifteen intense attempts?

John: I can't bring that real dissatisfaction into my heart and those attempts every time, to really wish something.

MR. NYLAND: Can you, when you sit in the morning and consider the day, and you consider the condition in which you are, unconsciously with which you are familiar, can you make up your mind to say, "Now I'm going to do this," and when you say it several times until that what is in your mind gets down to your heart? If you say, "I want to Work. I really want to Work. I want to Work, I WANT to WORK," it goes down to your heart. You understand that?

John: Yes.

MR. NYLAND: All right. That's what you do. If you honestly want to Work, of course you must bring your heart into it, because the wish is dependent on that. And when you don't get that far, then don't talk to yourself that you want to Work. You see, it's either one way or the other. I make an attempt; I say it's fifteen, I want to intensify it, maybe I want to make it twenty. I honestly mean I am going to do it. This is the vow I make for that day. If I don't do it, I say, "I'm a stupid fool" at the end of the day. Then be honest about it! If you keep on saying that you want to do it and don't do it, you're not worth a damn. You're not even worth your word. Because you should not say that you want to Work. You can say "I want to Work up to the extent of making fifteen attempts, and for the time being I'm satisfied with it." You start. At least it's honest. But if you want to say that you're not satisfied, you want to do something, then show it. And if you say "it's not coming down to my heart," then what the hell is the matter with me? I have a heart when I really wish it, I can bring it down to my heart. If it doesn't go down to my heart, I really don't wish it! And that's the conclusion.

You see, John, a person has to make up his mind that he wishes actually to grow up. And when it is a question of the development like we talk about, it has to be based on a very great necessity that something must also exist which I call spiritual value. If that isn't there, then of course I will not wish to grow in that direction. Maybe I want to grow simply changing myself a little bit, and becoming adaptable to the conditions of ordinary life. But we are talking about the development of something that ought to exist and exists now only potentially or in a very small way as far as my feeling is concerned. So I have to picture in my mind about that what I wish to accomplish. Like I say, I want this, this body to understand certain things of a requirement that it's going to be used for a different purpose than just existing as a physical body. I come to conclusion that something in me is possible to develop. And I wish that to develop and this time in a spiritual sense. Because I cannot develop any more physically; I've reached the end of that. And I wish now that to develop which is already partly, I call it spiritual, but certainly it is lighter in density, whatever the quality may be – it definitely is not material. Not matter the way I know, myself.

So I wish to Work. I mean by that something is not yet in existence, and I want to make it. And that I'm really sincere about it; I will try to define it in certain ways. That I say, yes, that what I want to develop is a Kesdjanian, an emotional body; I would like it to be full grown, I would like it to be sufficiently useful to me that it can even be helpful to the building of a soul, or

the further understanding of what is the meaning of my soul. And all of that creates a perspective for me, so that I consider my life in a different kind of a light. I don't see it just as an appearance on this earth; I see it as something that is life happening to be on this earth, but for the sake of life existing, not just for the sake of my form, my body just existing. And I come to a conclusion that that what is my body and when it dies it's useless to me, it belongs to this earth, but I want to be a child of Heaven.

John: So often I have – I see the conflicting wishes that I have at the same time, so many times. A wish for Work, and then a wish for superficial things of the earth.

MR. NYLAND: Yah, it's right. Make a statement like that: That that is what you are. Keep on saying it. Keep on being lazy. Keep on procrastinating. Do all the different things in ordinary life that for a little while you might say you wish to do. I think after some time you will get a very good picture and say "Now it's enough. I've done enough of it because I don't want to become repetitious." And then perhaps you will do something. And then you will look for the possibility of doing something that is worthwhile. Not just to change your laziness and becoming a little more active. But as much for perspective of making something that doesn't exist as yet, for the purpose of being able, perhaps to believe in the possibility of a continued existence. Of course, such are philosophical questions and little bits of things that you want to think about, but I think it's also necessary that you spend your time that you feel that you have been, maybe, too lazy really, to see what is worthwhile, to think about it. All right?

Bruce Cohen: Mr. Nyland?

MR. NYLAND: I believe we were not finished. Are we, John?

John: I think that answers the question very well, thank you.

MR. NYLAND: All right. Good, John. .Yah?

Bruce: It's Bruce Cohen.

MR. NYLAND: Yes.

Bruce: This week I made some beginning attempts at Work, and I noticed that my mind wandered a great deal from one ordinary thought to another.

MR. NYLAND: How long have you tried to Work?

Bruce: Tried to Work?

MR. NYLAND: Yeah.

Bruce: This week was the first real time that I took -- walking and just trying to find out what an attempt at Work is like.

MR. NYLAND: Where did you hear about Gurdjieff first?

Bruce: Well, two years ago, but I've only been to meetings for about two or three months.

MR. NYLAND: Well, two or three months, and now you come to the conclusion that you ought to do something?

Bruce: Yes.

MR. NYLAND: All right. So now, the difficulty is that when you make such an attempt, your ordinary mind keeps on interfering.

Bruce: Yes.

MR. NYLAND: Can you reduce the activity of your mind to as much of a minimum as you can?

Bruce: I tried that.

MR. NYLAND: Did you?

Bruce: Yes, there were a lot of distractions from things around me that I kept noticing and thinking about.

MR. NYLAND: Yah, but supposing now that you go somewhere else where you are by yourself, and not as many distractions. And the mind that you want to drain – we call that draining – you need to get the thoughts out. Usually it means that I don't want to feed the thoughts that come in. So that then there is much more of that kind of emptiness. Can you make your mind like that – empty? A mind without interest; a mind without wishing to give attention to anything. A surrounding which doesn't really interest you at all and is already monotonous to start with. Can you put yourself in that kind of a state?

Bruce: I think I'll try.

MR. NYLAND: Yes. Do that as far as your feeling is concerned also. Don't feel too much about a variety of different things that you usually use some energy for. Don't consider the question of the weather, or politics, or other people, or worry, or vanity, or anger. . . things like that, just when you are an ordinary kind of a lump of flesh which happens to breathe. Can you get yourself in that kind of a state?

Bruce: I'll try.

MR. NYLAND: Then, try to Work. Then try to become aware of that what you are as you are then. Then try to walk. A very simple operation, simply a movement of your body, and try then to see if there could be an awareness of your body, just walking. Will you make such attempts?

Bruce: Yes. Thank you.

MR. NYLAND: All right. Create conditions which are much more conducive than the way you have been trying. And then, there might be some success. All right, Bruce?

Bruce: Thank you.

Jerry Benowitz: Mr. Nyland? It's Jerry Benowitz.

MR. NYLAND: Yes.

Jerry: I'd like to know how to get closer to the state of Purgatory. Because I listened to the tape on Purgatory in which you mentioned that that's the state we should Work from.

MR. NYLAND: We're in it now. (*Laughter*) You don't have to get closer. Right now, all the different thoughts that are in you, and the feelings. All the conflicts; all the different desires on the part of your body, or the satisfaction for you mind and your feeling. The description of your unconscious state which at certain times is very much interested in what takes place which causes you every once in a while to be happy; the hope for the best, to eat good fruit, to listen to the birds and enjoy the flowers. And against that, the tremendous difficulty there is of becoming free from all such associations.

The struggle that there is between a realization of an unconscious state and the wish to become conscious is Purgatory. You see that? On the one side there is Paradise, from which you have come when you were very small. On the other side is Hell, which you want to avoid, because you don't want to go down into the ground and stay there. In between, you're in a hell of a place. And that is why he then [] every once in a while to tell you "Don't give up." And to give you courage.

If you want to know more, read Dante's *Heaven and Hell*. All right?

Roy: Mr. Nyland

MR. NYLAND: Yah.

Roy: My name is Roy. I've been Working, and have many problems that I can't solve in Working - Work problems. I'm trying to think about His Endlessness, and I think it has a definite effect on

my cause and purpose in Work. Because I wonder. . .right now I want to be – I'm not satisfied with myself, and I want to be free of all the things that hold me, of all the things that control me. But there's more purpose that I believe to Work than just becoming free. I don't want to be – maybe I feel I should not want to be free just because I'm dissatisfied with them. Maybe there should be another reason, to go with it. . .

MR. NYLAND: I think you're right. There should be another reason. But one starts first in order to find out what that reason is, to realize that one is too much bound. Now it can be helpful when you think about His Endlessness as (additional?) inspiration. Are you religiously inclined?

Roy: No.

MR. NYLAND: Not brought up in any religious sects, were you.

Roy: I was, but I don't think I was religious.

MR. NYLAND: No, no. But you had an atmosphere at that time.

Roy: Yes.

MR. NYLAND: Why do you want to think about His Endlessness?

Roy: Because when I think about Work, and I think about this future in Work, there's more than just my dissatisfaction. After. . .maybe it's too premature to think about it, if I became free, I certainly wouldn't want to spend the rest of whatever, the rest of my time, whatever I could call it, being satisfied. There's certainly more –

MR. NYLAND: Do you think you ever would be satisfied? I think you're quite right that you think about what would happen if I actually were free? But of course I don't know what is meant by that, because I don't know how much I'm bound. And even if I make an attempt to become free, I'm afraid that I would discover that I'm much more bound than I thought I was. But you

see, that is not the real purpose. It happens to come as a by-product. My wish is for freedom, but I first want to make sure that that what I have now is understood by me for whatever it happens to be, so that then afterwards I will not be surprised that I didn't know actually with what I started. So the first requirement is really the self-knowledge of that what I am as an ordinary human being on this earth, thinking and feeling and having certain ambitions for certain things, and doing them. And satisfying whatever I can of such desires within the framework of myself what you might say my capacity is, or what is allowable for me. And with that I live now for some time to try to do the best I can under the condition in which I happen to live.

Now, together with that I start to think about an Aim, that accepting myself as I am with this life and taking responsibility for it, that there ought to be reason why I exist as life in this particular form of a human being. And of course I philosophize a little bit about that, because if it applies to me, it applies to other people who are very much like me, and all are called "human beings." I start to think about different forms of life, of animals and plants. And I see the earth, and there we are as an organic kingdom, and what is the reason of the earth even existing in our solar system or the solar system existing in the totality of the universe or the cosmos.

So when you start to think about His Endlessness, you go really quite a distance in infinity, don't you? It is a good thing to have it as something that then can be inspiring; that is, you become inspired with a wish to do something about further understanding of that what is really taking place. Now, if I say that there are many things of me that I don't know, and that perhaps I ought to be free from that what I now call identification, I have to find out first what I am, but at the same time I have to find a means by which I can get away from what I am, to that what I would like to become. And I would really be interested in trying to write up for myself what could be my Aim as a human being.

You see, when one is young, and one uses it in the terminology of having to grow up and becoming more mature, there are certainly requirements that I would ascribe to a person of maturity towards which I unconsciously quite definitely would like to strive. I also would like to compare it with people who have already become mature, people I care for and who I wish to imitate, or at least could become an example for me. Then I come down to that what I am now with my own potentialities, and developing in ordinary life to an extent that I consider myself as a person worthwhile enough, having fulfilled certain requirements which may be imposed on me because I happen to be born on this earth. And in relation to that kind of a thought, I place myself

against a certain perspective of the totality of all life existing of which I am part, and then realizing that I have a responsibility regarding that totality.

It does not mean that that logically follows from what I'm thinking about. But I believe it becomes logical for me when I dig further and further into that what I am doing with that what is given to me as life – first the maintenance of it, but then the utilization and the development of certain talents I have. And I keep on asking all the time “What for? Why do I want to spend my life that way, particularly when it every once in a while is very difficult for me to do?” And with that I come to conclusions that I must have a very definite aim towards which I want to strive, and then I wish to devote my energy, my time, my life for that purpose of a further understanding. And then you see, His Endlessness can help you. That is, the thought of that what is Endless, or an absoluteness, or an aim that I say “I am now confined to what I am, and of course I am filled with limits. I would like to become limit-less or free from that what is now binding me.” Sometimes I express that would like to become spaceless, that I would like to become timeless. That I for myself see my form as preventing me from actually being what I am in reality. You follow what I am saying?

In that way I come to conclusion that I must do something, and then I want to find out what is there to be done. Then we talk about Work on oneself, because that is something that can be helpful. Read *All and Everything*. Read a few more things, since you are acquainted with it only for a couple of months. Keep on thinking about it and try to clarify for yourself what you really want to do, particularly in the first place with your life. How you consider yourself, what you know already about yourself as whatever may be potential and what you would like to accomplish. Out of that, certain things will become clear, and then it is easier to talk about an Aim as far as Work is concerned. All right?

Roy: Thank you.

(long silence)

MR. NYLAND: I'm sure you can produce some more questions.

(long silence)

Manouch : Mr. Nyland-

MR. NYLAND: That's it. . he is the savior! All right, Manouch.

Manouch: I have to describe my Work attempt in order to describe my difficulty what I need.
There is a time when I am emotionally influenced.

MR. NYLAND: Emotionally what?

Manouch: Influenced.

MR. NYLAND: Influenced?

Manouch: Yes. At that period, my Work attempt is to say I get closer to Heaven, but I'm lost.
There is also a period –

MR. NYLAND: Closed to Heaven?

Manouch: I get close as a result of my Work attempt, at the period when I am emotionally influenced.

MR. NYLAND: When you are closed?

Manouch: I get close –

MR. NYLAND: Up close to –

Manouch: Close to it –

MR. NYLAND: Close to Heaven?

Manouch: Yes.

MR. NYLAND: That's not only emotional.

Manouch: Yeah, but I'm lost. The point is from another experience I have, I know I'm lost. I'll make it clearer –

MR. NYLAND: Maybe you are lost, but when you say you are close to Heaven, there is a spiritual value, not only emotional.

Manouch: Yes, but it's not what I have – what is my understanding of Work when has to be done by me. That I mean by I am lost.

MR. NYLAND: Okay, good.

Manouch: And also, there is a time when I am mentally influenced. And at that time, I don't Work as much. And I have a cold observation of myself, but there is not life. There is not aliveness with it now. Now there is another period, that is actual Work for me, when I am mentally and emotionally[_____]. And at that time, the result of Work attempt to say for me is, I bring Heaven down to the earth. What I mean by that, I experience the reality of my existence. What I wish to know is, first what can I do when I am emotionally influenced, and second, what can I do when I am mentally influenced. To bring it closer to when I'm balanced within, mentally and emotionally, which the result of it is becoming.

MR. NYLAND: Manouch, why do you make it so difficult? Supposing you are in states in which you are not emotionally influenced, and not even mentally. Can you Work then? All you need is a little wish.

Manouch: Mr. Nyland, Work has two aspect for me. One is awareness, which is to be aware of the existence of my physical body, that that yields. One is I have a taste of waking up to the reality of myself. What now I am asking you is that type of Work. I would like ask you with that type of

energy, when it's available to me, how can I direct it to wake up?

MR. NYLAND: Manouch, were you there a couple of weeks or so ago when I talked about the extension of 'I', the real function of 'I'? It was on a Saturday evening. I talked about 'I', for the time being, being used for giving me information about my physical body as it exists in any form of behavior, and realizing that there is life that really is noticed and then in its purity, one becomes aware of the existence of oneself in life as expressed in a physical sense. And that the real function of 'I' gradually should become that what is a realization of myself existing in the totality of my personality, so that I don't get stuck or stay with just the consideration of my physical body. There is a period when it is necessary that I continue with that until this 'I' as an objective faculty is sufficiently grown up, like I say many times, mature. That it like a something, an entity which can stand on its own feet and can actually exist in the world of my unconsciousness. If that exists, then I'm perfectly willing to expose it to a combination of trying to become aware of my emotional state, and still remain impartial. Do you remember that meeting?

Manouch: Yes.

MR. NYLAND: And you remember also that I talked about association, and I don't want the associations to be disturbing even if they are in mind, but that this 'I' is capable of observing my mind as it is active. Right?

Manouch: Right.

MR. NYLAND: Yah, that in itself gives a tremendous perspective for a person, totally as he is – not just his physical body. And that includes all kind of mental or emotional influences on that person when he now wants to develop his 'I' and using for that different objects for observation – his physical, his emotional and intellectual potentialities as bodies. So I've really never finished with that kind of a wish on the part of myself in the creation of 'I' until I know that this 'I' has been matured, and more and more mature, more and more experienced in the world of myself, more and more becoming acquainted with that what I am, and remaining impartial, and then becomes constantly for me a guide in that what is now this 'I' participating with the existence of

myself in all kinds of activities – not only physical, but emotional and mental. Then I don't make distinctions anymore between mental and emotional influence. I take myself totally as I am in my behavior in this ordinary world. And I have now this 'I' present to tell me how this what I now use as a form of manifestation, and which form may be the result of any kind of a state of physical, or a feeling, or a mind, that now this 'I' is telling me that the way I manifest belongs to that what is the possibility of a spiritual growth.

The accent is then on the form of my behavior in relation to that what I wish to develop. Since my spiritual being is not sufficiently developed, since the Kesdjanian body is not as yet sufficiently grown up, and since my mind as yet is not functioning in an objective sense, there's a tremendous amount of Work to be done. But I start to look at my behavior as it is totally, if that is in relation to that what it has to express, and I call that now the expression of my inner life, if it is in the kind of a condition belonging to that and not hampering the growth of it.

You understand that? I said Christ waited thirty years before he actually started to teach. It may take a long time before the 'I' actually grows up sufficiently that I can rely on the existence of this 'I' telling me and being a guide for me. But then it is a guide of the totality of my personality, and then I'm on the road of changing that personality into becoming an individuality, as I have to be when I am a conscious and conscientious man.

I keep on Working all the time. I keep on accumulating facts and data and everything about myself. I include more and more that what is a behavior form of myself, and I start to compare it – even if I accept it the way it is, afterwards I start to think about was it correct in what have said, in my posture, in the gestures I made, in the way I behaved, in the way I used my voice, in the way I had my thoughts all regulated and using the right kind of words, in my way that my mind, my feeling was sufficiently alert to that what was required for the person I have to talk to, and whatever it may be in my total behavior? I become aware of that what I am, and I now judge it from the standpoint of is it becoming to me as a man? Is that what I am in my daily life in the direction of the possibility of a development of a Consciousness and a Conscience.

With other words, I wish myself to become a harmonious man, and I start to measure every time that that what I have done, to see if it is in the direction of what it should have been. You understand that? Don't stare yourself much too blind on the different combination of where this comes from and that comes from. It is now a question of the totality of that what you are as a person. And that you take as a whole, because that belongs to the human being; and now you

become more and more acquainted with the totality, not so much the different influences that are within you and which cause forms of behavior, causes forms of thoughts, or causes forms of feeling. I am much more interested now in that what I am, representing myself unconsciously, and to some extent a little bit more conscious, and constantly trying to become more and more conscious in my behavior as I am as a human being.

I've told you once, don't think too much about it. The question from growing up is a question of being, not a question of taking care of even the individual development of certain things. They come. And they remain component parts of my aim, as indicated by the level of the being, which is the totality of myself as I am, the result of the three centers. All right, Manouch?

Manouch: Thank you very much.

MR. NYLAND: Yeah, think about. I think it would be very helpful for you. All right?

Manouch: Yes, thank you.

MR. NYLAND: Good.

Michael Bonaiuto: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael Bonaiuto.

MR. NYLAND: Yah:

Michael: I see now that certain. . . I'm affected by things outside. I have feelings about them. And there's a lot of energy going out of me. And I want to use that. I want to use –

MR. NYLAND: Michael, I don't think so much energy is going out of you. Unless you are so identified that that energy becomes part of what you are seeing. I think there is a reaction in you

as a result of impressions or influences from the outside on you. When the reaction is there, that is an activity within you in the form of energy. And it need not as yet go out. I think it is possible at that time to utilize that kind of an energy as an impetus, or that what gives you really inspiration.

I don't have to remain identified. I can say the first step of being affected by that what is outside, I receive as an image – sense organs, whatever it is that happens to be in my brain, and now I say that that what is there, I want to use for myself. With other words, I take anything that happens to me as an experience, as a possibility of an inspiration to remind me that I ought to Work, and instead of continuing to think about that what I have received, I now wish to use the energy which is now available, for the purposes of Working on myself.

You understand? Otherwise you go off too much in the thought again and regarding that there is just nothing else but that what goes out from you. It doesn't have to go out.

When you look at certain things as you are in ordinary life, in a room or outside. At that time will you try to become staring with your eyes. That means they don't take in very much of what goes on and there is very little of an image. The eyes are still there; they are affected by that what is outside, and you still receive energy coming in through your eye-sense organs. But the staring will prevent you from thinking about it, and because of that at that moment of staring, you can be aware of yourself. Will you try that?

Michael: Yes.

MR. NYLAND: Okay. Bring it out of the – out of the region of having to submit to the existence of certain losses, to the point where you say, "Whatever I lose, I must have possessed before I lost it. I do not wish to lose it when I have it. When I possess it, I can use it for any purpose I wish. NOW I wish to Work." All right?

Michael: Yes.

Bob []: Sir?

MR. NYLAND: Yes?

Bob: Bob [_____]:

MR. NYLAND: Who is it?

Bob: It's Bob [*Kleinman?*].

MR. NYLAND: Yah.

Bob: Is it – I'd like to know if it's a natural thing for Work to produce a great deal of sorrow in a person, and how a person should try to deal with that sorrow.

MR. NYLAND: What kind of sorrow?

Bob: Well, I've had a number of experiences. I haven't ever really tried to Work for a few weeks, but it happened to me a few times; I can describe them. The first time it happened, I realized that all the plans for myself, well, they kind of got lifted off my head. And I started crying; it seemed like there was nothing inside I could really hold on to.

MR. NYLAND: I cannot really follow you. You think that is a result of attempts you made to Work?

Bob: Yes, I was trying to Work.

MR. NYLAND: Is it different from what it used to be?

Bob: What it used to be?

MR. NYLAND: Is it different during this period from the way it used to be? Is there more suffering now than before?

Bob: You mean before that experience?

MR. NYLAND: Yah?

Bob: I've experienced it again since then.

MR. NYLAND: Yah, but I'm talking now about the suffering. Is there more of that kind of suffering?

Bob: [unintelligible]

MR. NYLAND: Huh? You start to talk about suffering, didn't you?

Bob: Right.

MR. NYLAND: Sorrow.

Bob: Yes.

MR. NYLAND: Feeling "sorry" for yourself?

Bob: I'm not sure, perhaps –

MR. NYLAND: Yah, what is it? Because you have to know it when you live, that there are certain periods in which you are sorrowful, and maybe they prevent you – such a state prevents you from doing things that you ought to do. Is that it?

Bob: Uh, I'm not sure, uh, if that's really it.

MR. NYLAND: So far, I don't know what you are talking about. You know what I mean?

Bob: Yes, I could try to explain more clearly –

MR. NYLAND: Well, go ahead and explain.

Bob: Right. I had this experience while trying to Work. The first time I felt it, I felt that I was involved in. . . I had certain ideas about myself and what I planned to do. And it seemed like all of a sudden I became aware of that and that I didn't really have a good reason for being – for wanting to do these things. I didn't really know why I wanted to do them. But then when it left me, I didn't feel that I had anything to replace them. And this produced sorrow in myself, but –

MR. NYLAND: Yeah, but maybe it was good riddance, wasn't it?

Bob: Sir?

MR. NYLAND: It was good riddance, I think.

Bob: Yeah, it was.

MR. NYLAND: So you ought to be happy.

Bob: Right. [*group laughter*] I was happy, but I felt that it wasn't complete. That I wasn't, um –

MR. NYLAND: Well, you can be happy and still empty.

Bob: Right, right but –

MR. NYLAND: To start all over again and make new plans.

Bob: I didn't think I had them that quick [*unintelligible*].

MR. NYLAND: You have them already?

Bob: Yeah, well, I've been in [*intelligible. . .*]

MR. NYLAND: I can't hear what you are. . .you are mumbling a little bit. Say exactly what you wish now.

Bob: Right. . .*[group laughter]*. I had two other experiences, I guess a feeling of this kind of sorrow for what came up in me, and I felt that there must have been a lot of sorrow in myself, because it didn't seem complete at the time of the experiences I described. It didn't seem to come out. Even when I left the city after that, and I went up to the country, and I found the first night when I was out in the country, I was walking around outside and –

MR. NYLAND: Okay, now let's get back to where we ought to be. We don't want to talk too much about the country and the sorrow which you took with you, etcetera, etcetera. We are here to try to find out what is the meaning of Work. If you are interested in that, we'll talk about that. But I'm not interested in talking about your experiences, particularly when they are so sorrowful. Now, do you want to know something about what is Work? Have you done anything regarding that, read anything? Have you made any kind of an attempt to wish to understand what is meant by this Work on oneself, or not?

Bob: I think I have.

MR. NYLAND: You have? Then tell me about that, will you? What have you done, and what is the problem.

Bob: Right, I've read about half of "Beelzebub" and –

MR. NYLAND: Yah, never mind what you've read; what have you DONE?

Bob: What have I done to try to Work?

MR. NYLAND: Yah, what do you think?

Bob: Well, I was trying to describe it before. I think that when I went to –

MR. NYLAND: Oh no. There was no description of Work if that's what you thought you did. No. No description of Work whatsoever. What is the application of the ideas which you now know about, and what is your experience with them?

Bob: Well, okay, at the time when I felt that my plans left me, I was sitting in a chair and I was trying to concentrate on what I thought. Well, I was told to concentrate on a little 'I' and, I guess at the time I thought that it was an 'I', like an 'I' that could see me [unintelligible. . .]

MR. NYLAND: I'm afraid it's a little woozy, isn't it?

Bob: Is it?

MR. NYLAND: Yah. I think you have to consider that a little bit better. See if you can talk to someone who can explain to you what is meant by Work as we explain it and talk about it, to see if it happens to be the same kind of a thought that you have yourself. I'm sure you will find out that you really don't know a damned thing about Work. Okay? So if you're interested, find out from someone else. Don't let's waste the time now.

[buzzer sounds]

And now the question is, was it wasted? *[laughter]* I don't think it is, but you have to use it. How many moments of waste will you have in next couple of weeks when I see you again – I hope in two weeks. And I really would ask you to bring more questions. If there is something alive, it can be expressed, can't it? If you really wish to grow up, you can talk about it. That is your sincerity. Bring much more of that. It's all right, but. . .it's not enough as yet to fill this room. So good night.

– END OF TAPE –

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